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ABSTRACT

In this thesis, the problems of designing interparochial educational plans (specifically a plan for the Catholic schools of Oakland, California) are explored. A general overview of Catholic education in the United States is given, along with the history of urban education in the Diocese of Oakland. The physical plants, minority enrollment, academic achievement, and finances of four parish schools in Northwest Oakland are described. Performance and process objectives of these schools are assessed to identify problems and needs. Suggestions are made for problem solving techniques, and recommendations concerning policy changes and changes in evaluation methods are offered. Numerous charts and tables illustrate the findings. (MI)

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Community Planning—A Model for Interparochial Urban Education

by Thomas P. O'Shea*

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Individual Practicum
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TITLE Community Planning—A Model for Inter-parochial Urban Education

DESCRIPTORS Data Gathering; Needs Assessments; Alternative Strategies; Church and Community Resources; Building Inspection; Distribution of Resources; Evaluation; Follow-up.

ABSTRACT The purpose of this practicum was to include parents and educational leaders in four K-8 urban Catholic schools in designing an interparochial educational plan in Northwest Oakland. Information and resources were made available to a representative planning team by the writer and church officials. This planning team met regularly over a period of three years assessing needs and resources and finally emerged with a regional interparochial plan that provides Catholic education to K-8 students in this section of the city. One school was closed in the process, Diocesan subsidies were given to the remaining three, and special educational and financial assistance was provided to needy students and families. The three remaining schools are now stable in the community and are providing viable educational choices to families of minority backgrounds.

ACKNOWLEDGMENTS

To pretend that the work described in this practicum report was accomplished by one or a very few persons would be grossly misleading. But to launch into a comprehensive acknowledgment of all those who assisted in the implementation and completion of the project would be an overwhelming and futile task. However, a special word of thanks is expressed here to the following:

--to Sister Sebastian Adza, Planning Coordinator and Researcher; without her meticulous care for detail and her patience in dealing with all those involved, the project would have been impossible;

--to the members of the Department of Education staff, and especially to Sister Madeline Rita and Mr. Jerry O'Donnell, Associate Superintendents;

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TABLE OF CONTENTS

	Page
ACKNOWLEDGMENTS	iii
LIST OF TABLES	vii
LIST OF FIGURES	ix
INTRODUCTION	x
Chapter	
I. IDENTIFICATION OF PROBLEM	1
General Overview of Catholic Education in the United States	1
Urban Education in the Diocese of Oakland	8
Background and History	8
Quantitative decline in student enrollment	10
Four qualitative changes in student enrollment	12
Decrease in socioeconomic status	12
Increase in non-Catholic representation	15
Increase in minority representation	17
Decrease in academic achievement	19
Increase in the ratio of lay teachers to religious Sisters	21
Escalating costs of Catholic education	23
Decrease in revenues	24
Plant deterioration	27
Four Parish Schools of Northwest Oakland	28
Physical Plants	29
Minority Enrollment	30
Academic Achievement	32
Finances	33
An Initial Summary Statement	36
II. STATEMENT OF OBJECTIVES AND ASSESSMENT OF INPUTS	37

Chapter — Page

II. (continued)

Performance Objectives 37
Buildings 37
Finances 38
Student Enrollment 39
Academic Achievement 39

Process Objectives 40
Issue Recognition or Needs Assessment . . 40
Information Collection 41
Policy Formulation, Information Sharing . 42
Policy Evaluation 44
Policy Selection 44
Policy Enactment and Evaluation 45

Assessment of Inputs 49

III. CONCEPTUALIZING A SOLUTION 50

IV. PRACTICUM DESIGN: THE FACTS AND THEIR SIGNIFICANCE 66

V. EVALUATION, FOLLOW-UP AND WIDER IMPLICATIONS 101

Evaluation 101
Objective 1. Issue Recognition or Needs Assessment 101
Objective 2. Information Collection . . 101
Objective 3. Policy Formulation 102
Objective 4. Policy Evaluation 102
Objective 5. Policy Selection 103
Objective 6. Policy Enactment 104
Internal and Summative Evaluation . . . 104
Internal and Formative Evaluation . . . 125
External Evaluator 126
Search for and Listing of Side Effects 127

Follow-up and Wider Implications 128
A Final Word 132

BIBLIOGRAPHY 134

APPENDICES 136

LIST OF TABLES

Table		Page
1.	Number and Percentage of Single Parents in Four Schools, Based on Responses to Survey Questionnaire	13
2.	Family Income of Parents in Four Schools, Based on Responses to Survey Questionnaire	14
3.	Diocesan Elementary Schools, Budget Line Items	23
4.	Minority Enrollment Figures for Four Schools, 1970-1975	31
5.	Composite Grade Equivalent Scores for the Four Schools, 1973	32
6.	Parish Subsidies to the Four Schools, 1970-1974	34
7.	Tuition Revenues for the Four Schools, 1970-1974	34
8.	Comparison of Grade Equivalent Scores for the Four Schools, 1973-1975	81
9.	Student Enrollment in the Four Schools, 1974, 1976, 1978	105
10.	Racial-Ethnic Distribution of the Three Remaining Schools, 1974-1978	108
11.	Grade Equivalency Scores for the Three Remaining Schools, 1972, 1974, 1976	109
12.	St. Patrick's Test Scores of Second, Fourth, Sixth, and Seventh Graders for Designated Years, in Three Major Subject Areas	112
13.	St. Columba Test Scores of Second, Fourth, Sixth, and Seventh Graders for Designated Years, in Three Major Subject Areas	113

Table		Page
14.	Sacred Heart Test Scores of Second, Fourth, Sixth, and Seventh Graders for Designated Years, in Three Major Subject Areas	114
15.	St. Francis Test Scores of Fourth and Fifth Graders for Designated Years, in Three Major Subject Areas	115
16.	Ratio of Religious to Lay Teachers at Sacred Heart, St. Columba, and St. Patrick's Schools for the Years 1974 and 1978	119
17.	Selected Budget Line Items in Diocesan Schools, 1974-1978	120
18.	Selected Budget Line Items in the Three Remaining Schools, 1974-1978	121

LIST OF FIGURES

Figure		Page
1.	Decline in elementary school enrollment, Oakland Diocese, 1967-1974	11
2.	Non-Catholic student enrollment	16
3.	Ethnic distribution, City of Oakland Diocesan elementary schools	18
4.	1976 SRA Achievement Series, Diocese of Oakland	20
5.	Ratio of lay to religious teachers, Diocese of Oakland, 1968-1973	22
6.	Parish subsidies to parochial schools, Diocese of Oakland	26
7.	Map showing geographical relationship between the four schools	70
8.	Racial-ethnic distribution, Diocesan schools, City of Oakland, 1968, 1975, 1978	107
9.	Ratio of lay to religious teachers in Diocesan schools, 1974-1978	118

INTRODUCTION

The Catholic Church sees innercity education as an appropriate form of service to the disadvantaged. Four Oakland schools were struggling in 1973 because of difficulties pertaining to enrollment, staffing, finances, and plant. The author, superintendent of the local school system, initiated a plan, based on a six-stage model developed by Terry Clark.[1] The plan was conceptualized as a solution to the schools' problems, and then implemented over a three-year period. The overall intent was to achieve maximum local participation in a process which would blend Church values and harsh survival facts.

The plan began with a Take-Part Workshop, a community consciousness-raising exercise which involved 80 varied representatives from the four school parishes and other affected parties. This combined with a Diocesan staff updating of a 1973 Needs Assessment to yield necessary information. This information was organized according to six headings: student enrollment, student population features, staffing, expenses, revenues, and plant condition.

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[1]Terry N. Clark, Community Structure and Decision-Making (San Francisco: Chandler Publishing Co., 1968).

Following this Needs Assessment and Information Collection, a Policy Formulation stage required the formation of an interparochial school board, the appointment of a process coordinator distinct from the superintendent, and the scheduling and conduct of numerous omni-level meetings, with maximum participation.

These steps, and especially high-quality Interparochial School Board meetings, clarified the three criteria which were brought to bear on the four categories of policy alternatives. The policy evaluation criteria were (1) that a philosophy of choice be operative, (2) that Church values be respected, and (3) that facts would be fully confronted. The four alternatives were: (1) the status quo, (2) consolidation, (3) abandonment, and (4) creativity.

In this paper, Chapter I identifies the problem; Chapter II outlines the solution by intended objectives; Chapter III conceptualizes the solution and describes the model; and Chapter IV describes the facts and their significance.

The facts coincided with the model's stages of (1) needs assessment, (2) information collection, (3) policy formulation, (4) policy evaluation, and (5) policy selection. However, the selection of the policy of consolidation, with redistribution of students, became a necessity. The Interparochial School Board requested Building Inspection Reports as part of its information collection needs. These resulted

in the condemnation of one of the four school buildings. Admirable planning efforts had focused on a truly creative alternative in the form of a regional Middle School served by seven feeder elementary schools. The first alternative, the status quo, was ruled out by the building finding. Abandonment was alien to the criteria of choice and Church values.

Chapter V evaluates these developments. It describes also the sixth stage of the model, Policy Enactment. The question of whether the consolidation was planned, or merely accompanied by planning, is moot. The writer believes planning greatly facilitated the unfolding of events. The present three-school situation is described with significant side effects. The final chapter (Chapter VI) looks to the future dissemination of this whole experience.

CHAPTER I

IDENTIFICATION OF PROBLEM

General Overview of Catholic Education in the United States

There is a sentiment expressed in the inscription beneath the Statue of Liberty in New York Harbor: "Give me your tired, your poor, your huddled masses yearning to be free, the wretched refuse of your teeming shores. Send these, the homeless, tempest-tossed to me. I lift my lamp beside the golden door." From the earliest stages in the history of the United States the "melting pot" philosophy began to assume an important cultural and social function. Schools, and particularly the public school system, became the bastion of this process. Horace Mann, in his annual report on education in 1848, claimed that free public education is "beyond all other devices of human origins, the greatest equalizer of the conditions of man . . . the balance wheel of the social machinery."[1]

Up to very recently, this great socialization process, or the melting pot function of education, was primarily

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[1]"Annual Report on Education, 1848," in Life and Works of Horace Mann (Boston: Walker Fuller & Co., 1865-1868), vol. 3, p. 666.

geared toward the sons and daughters of immigrant people. To a degree, the establishment of the Catholic school system was in direct reaction to this philosophy and process. Very quickly the education of black people and of slaves became an issue, and in 1868 the equal protection clause of the Fourteenth Amendment to the United States Constitution was adopted. This amendment enfranchised blacks by providing simply that "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny any person within its jurisdiction the equal protection of the laws."

Equality was now becoming the primary function of education and schools again began to be perceived as opening the gateway to equal opportunity. However, if education is to be the vehicle of equality of opportunity in society at large, there must first be equality of educational opportunity. This fact has long been recognized and affirmed in principle. It is embedded in both American law and American ethics. It is still the subject of controversy and judicial review. The successful arguments for free textbooks, state equalization funds, certification of teachers, busing, federal aid to education, and assistance to parochial schools have all been based on this concept. Even those who defended segregation in the public schools cited the

"separate but equal" prescript enunciated in 1896 by the Supreme Court in Plessy v. Ferguson.[2]

Opportunity has become the key word in understanding equality, the opportunity to get an education of whatever amount and kind one's capacity makes possible. It is the opportunity that must be equalized. It has been defined in various ways and very specifically. In the Serrano v. Priest Supreme Court decision of the State of California, the most persuasive argument put forth on the unconstitutionality of public education, insofar as it became a function of local wealth, was the amount of money spent annually on the education of children. We can see that the melting pot philosophy has been interpreted from the function of assimilating the sons and daughters of an immigrant people into the general culture, to a specific responsibility placed upon school systems, namely: to achieve ethnic, racial, and socioeconomic equality by providing equal educational opportunities.

The Catholic school system in the United States no longer understands its responsibility as reacting to the melting pot philosophy by providing an alternative to immigrants. It now perceives itself as providing an alternative education or family choices to the poor, to minorities, and

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[2]W. O. Stanley et al., Social Foundations of Education (New York: Dryden Press, 1956), p. 227.

particularly to innercity black children, to bring about a more profound and radical choice for parents in this acquisition of the great ideal of equal educational opportunity.

> Jenck's interest in the idea [of vouchers] was an outgrowth of his interest in Catholic schools. After examining the American experience with Catholic immigrants and parochial schools, he proposed that the model be used for inner city black children. He argued that what the inner city poor needed was some measure of cultural and social identity; improved education would flow naturally from such an arrangement. Any misgivings that Jencks may have had about the appropriateness of Catholic schools as a proper model for egalitarian and democratic society were dispelled by studies which showed that graduates of Catholic schools were as tolerant as their co-religionists who attended non-Catholic schools.[3]

John E. Coons, one of the leading attorneys in the 1971 California Supreme Court decision in Serrano v. Priest, says:

> Variety, to us, is also a social good in itself. It is a source of esthetic fulfillment and intellectual growth . . . it does so, that is, so long as the laws of society guarantee freedom from discrimination and protect the choices of persons to adopt the life style they prefer. When this condition of free choice is fulfilled, variety can also yield peace and cooperation. Among groups . . . nothing conduces more to the support of the larger order than for minorities to perceive that their ways are trusted and even valued. Conversely, nothing may so fragment a society as a decision by the majority that minority values deserve nothing better than melting. A society which trusts its minorities should implement their educational preferences and family choice is the ideal mechanism for this since it permits individuals to form educational communities of choice.[4]

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[3] Parents, Teachers and Children: Prospects for Choice in American Education (San Francisco: Institute for Contemporary Studies, 1977), p. 236.

[4] Ibid., pp. 138-139.

The complexities associated with equality of educational opportunity are not based merely in school systems. They are born of social, political, and economic phenomena which, however unrelated to education they may seem, nevertheless play havoc with the chances of all youngsters to receive an equal education. It is now clearly established that school systems are not "the great equalizers of the conditions of man." We also know that they are not the providers of equal educational opportunity.

The Coleman Report of 1966 established that schools have little influence on a youngster's achievement that is independent of his social, economic, and cultural background.

The research of Christopher Jencks and his associates in 1972 suggests that schools do not contribute significantly to equality among adults. "School resources do not appear to influence students' educational attainment at all. . . . We have shown that the most important determinant of educational attainment is family background."[5] Elsewhere, Jencks says:

> Overall, the data leads us to three general conclusions. First, economic origins have a substantial influence on the amount of schooling people get. Second, the difference between rich and poor children is partly a matter of academic aptitude and partly a matter of money. Third, cultural attitudes,

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[5]Christopher Jencks et al., Inequality: A Reassessment of the Effect of Family and Schooling in America (New York: Harper & Row, 1972), p. 159.

values and taste for schooling play an even larger role than aptitude and money.[6]

What, then, should be the proper role and function of Catholic schools in an inner city? This writer concurs with and embraces the philosophy put forward by John Coons, Stephen Sugarman, and William H. Clune, III,[7] and supported by the Nobel prize winning economist Milton Friedman. It is a philosophy that calls for Family Power Equalizing, and is based on the rationale that families, and particulary minority families, can and should make their own choices about the education of their own progeny, and that school systems, be they public, private, or parochial, should provide the opportunity for these parents in order to exercise their proper choices.

I have deliberately outlined this brief societal development of educational expectations in order to remind myself and the reader that the solution to any particular school problem is satisfactory only if it is related to, and in fact expresses, the philosophy of education outlined above. It is also deliberately stated by this writer insofar as it raises a problem for a superintendent of schools, who is instrumental in making crucial decisions about schools,

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[6]Ibid., p. 141.

[7]John E. Coons, Stephen D. Sugarman, and William H. Clune, III, Private Wealth and Public Education (Cambridge: Harvard University Press, 1970).

their closure or continuation, their subsidy and fiscal support, their structure, and possibly their ownership, functions, curricula, and other activities, and, finally, their religious character in a Catholic Church setting. Traditionally, in the literature of Catholic education, we have expressed our philosophy of the primary duty and responsibility of parents to educate their own children. We have expressed this in our booklets, brochures, and encyclicals. (Coon's recent book, Education by Choice, reinforces this philosophy.) However, the principles of equality, equal educational opportunities, and family choice may be almost nonexistent in the public school system, and are only haphazardly found in the Catholic schools of the inner cities. A large constituency of parents, educators, and scholars do not necessarily embrace the Coons philosophy of education as being consistent with the proper functions of a Catholic school, particularly in an inner city where the Catholic religious dimensions of the school are on shaky grounds, the fiscal support is weak, the Catholic population has departed to the suburbs, the buildings are old, and religious teachers are being replaced by lay teachers.

The writer of this practicum report assumed that he could convince others of his philosophical and educational convictions in his dealings with four innercity schools and thereby bring about the structural changes in Catholic education that would indeed express family and community

choices in education. The problem partially, then, is maintaining the support for Catholic schools in an innercity setting and at the same time trying to convince the various publics involved with these schools that the most viable function and the raison d'être of these schools should be the philosophy briefly outlined above, particularly that set forth by Jencks and Coons. What the writer underestimated were: (1) that others were ignorant of or did not place equal value on the conclusions of research in educational trends; (2) the fact that expected roles and functions of Catholic schools were many, varied, complex, and often contradictory; and (3) the strength and complexity of Church structures and their influence on those who belong to these structures. Parish boundaries, traditions, communities, groups, interrelationships, and other affective variables had more influence on decision making than objective data.

Urban Education in the Diocese of Oakland

Background and History

In 1972 this writer was appointed Superintendent of Schools of the Catholic Diocese of Oakland, which covers the territories of Alameda and Contra Costa counties. At present the Diocese includes 55 elementary schools, all of which are structured on a K-8 basis. Since the early 1960's both the Catholic Church and, particularly, the Catholic school system have undergone profound internal changes. By

1972 some serious questions were being asked about the survival and future of Catholic schools because of these qualitative and quantitative changes in the school system. The school board of the Oakland Diocese had established a task force in January of 1972 in order to face and deal with the problem. By December of that year a three-part survey was administered to all the elementary schools for the purpose of gathering information and assessing needs. The writer committed himself immediately after his appointment in 1972 to pursue thoroughly this assessment of need and to enter into long-range planning. With the help of Dr. Nelson Price of the San Mateo County Planning Division, the surveys were collected, tabulated, and analyzed in the summer of 1973. Because of the findings, the writer encouraged the school board to establish a permanent planning subcommittee. This was done in September of 1973. That planning committee spent most of the year in further analyzing the data, searching for patterns, calling for more pertinent data such as housing trends, demographic shifts in population, etc. It specifically called for a study of the life styles of religious communities staffing the schools of the Diocese, and the effects these would have on the future staffing patterns of Catholic schools. Six major findings of the diocesan survey and the planning committee were:

1. A quantitative decline in student enrollment
2. Four qualitative changes in student enrollment

a) decrease in socioeconomic status

b) increase in non-Catholic representation

c) increase in minority representation

d) decrease in academic achievement according to SRA test scores

3. An increase in the ratio of lay teachers to religious sisters
4. Escalating costs
5. Decreasing revenues
6. Plant deterioration

These six findings will be discussed separately.

1. Quantitative Decline in Student Enrollment

The bar graph on the following page demonstrates a serious decline in student enrollment from 1967 to 1974. As can be seen, there has been an overall decrease in student enrollment of 30 percent during this period.

Specifically and more alarmingly, the decrease was more pronounced in individual schools and in certain geographical regions; for example, despite the fact that St. Mary's School in North Oakland had closed, the enrollment at St. Columba's in the same section of the city had gone from 282 students in 1967 to 155 in 1973, a decrease of 127, or 45 percent.

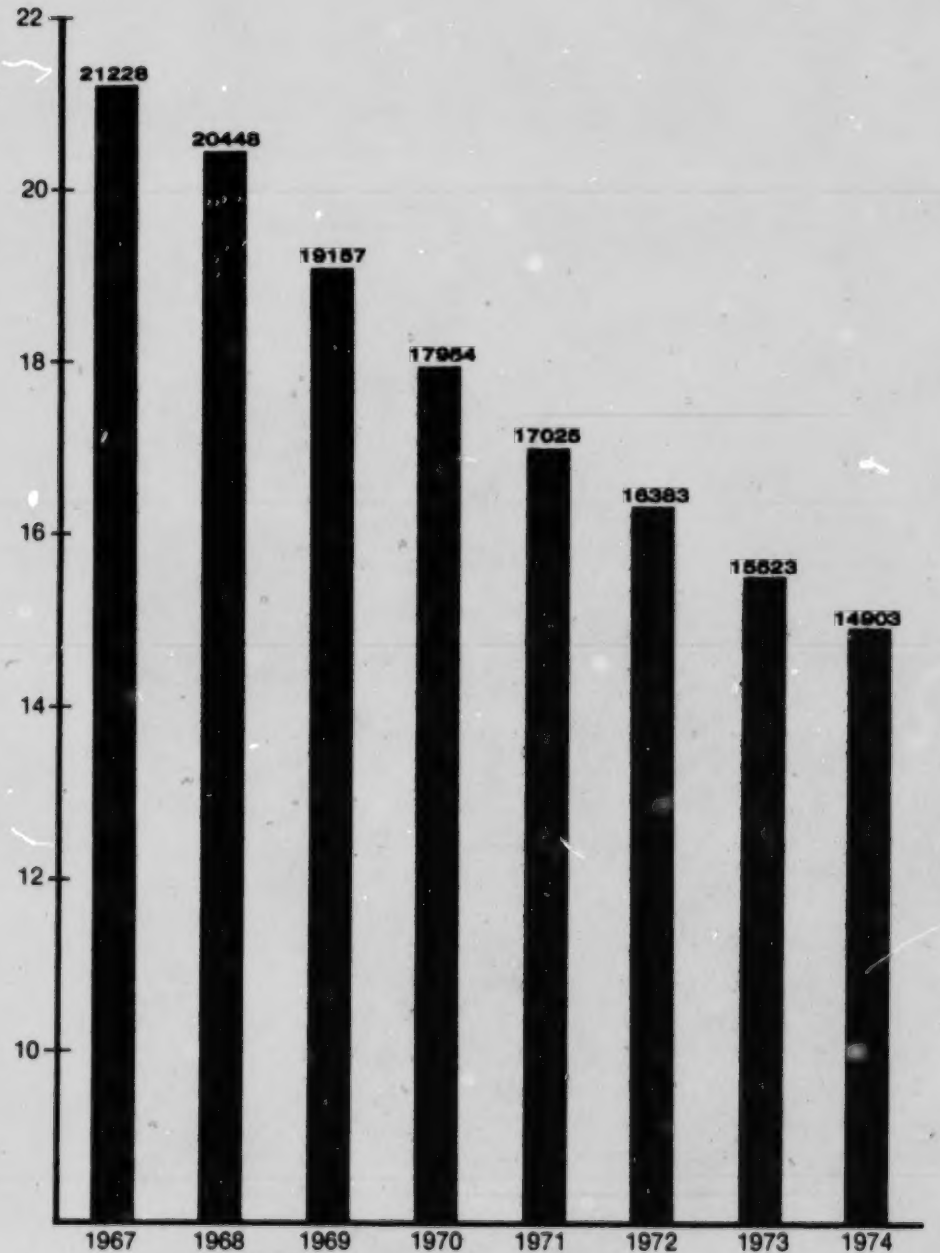

Fig. 1. Decline in elementary school enrollment, Oakland Diocese, 1967-1974.

N.B. The vertical line represents thousands of students.

2. Four Qualitative Changes in Student Enrollment

Not only were we experiencing a decline in numbers, but we were noticing qualitative changes in the student clientele in our schools. Specifically, the students of the schools in the city of Oakland were: (a) from families with decreasing socioeconomic status; (b) largely non-Catholic; (c) more and more from minority backgrounds; and (d) scoring lower on tests of academic achievement.

a) Decrease in socioeconomic status

On December 1, 1975, the Inter-parochial School Board extracted conclusions from a survey it submitted to all the parents of the four schools under study. Among the questions asked were: (1) Are you a single parent? and (2) What was your total income (before taxes) of your immediate family last year?

Responses to these two questions were tabulated and the findings are reported in Tables 1 and 2. Table 1 reports the number and percentage of single parents in the four schools. Table 2 reports the family income of parents in the four schools.

TABLE 1

Number and Percentage of Single Parents in Four Schools, Based on Responses to Survey Questionnaire

	St. Patrick		St. Francis		Sacred Heart		St. Columba		Total	
Family	No.	%	No.	%	No.	%	No.	%	No.	%
Single parent	74	52.1	19	38.0	29	27.4	45	42.1	167	41.2
Two parents	58	40.9	30	60.0	76	71.8	56	52.3	220	54.3
No response	10	7.0	1	2.0	1	0.8	6	5.6	18	4.5
Total	142	100.0	50	100.0	106	100.0	107	100.0	405	100.0

TABLE 2

Family Income of Parents in Four Schools, Based on Responses to Survey Questionnaire

	St. Patrick		St. Francis		Sacred Heart		St. Columba		Total	
Family Income	No.	%	No.	%	No.	%	No.	%	No.	%
Under $4,000	66	46.5	10	20.0	14	13.2	18	16.8	108	26.6
$4,000-6,000	30	21.1	6	12.0	15	14.2	8	7.5	59	14.6
$6,001-8,000	17	12.0	8	16.0	7	6.6	16	15.0	48	11.8
$8,001-10,000	16	11.3	5	10.0	17	16.0	12	11.2	50	12.4
$10,001-15,000	6	4.2	11	22.0	26	24.5	16	15.0	59	14.6
$15,001-20,000	4	2.8	4	8.0	11	10.4	15	14.0	34	8.4
$20,001-25,000	1	0.7	2	4.0	5	4.7	4	3.7	12	3.0
Over $25,000	1	0.7	0	-	4	3.8	4	3.7	9	2.2
No response	1	0.7	4	8.0	7	6.6	14	13.1	26	6.4
Total	142	100.0	50	100.0	106	100.0	107	100.0	405	100.0

As can be seen from Table 1, 167 (41.2 percent) out of 405 families in the four schools are headed by single parents.

To highlight responses for Table 2: 26.6 percent, or 108 families, receive under $4,000 yearly as family income, and 53 percent, or 275 families, receive $6,000 yearly income. In addition to these facts, some Catholic churches in the city of Oakland conducted an independent study which was completed in June of 1972. According to data submitted to them by the Bay Area Social Planning Council:

> The vast majority of housing structures are multiple dwelling buildings with 31.3% containing 2-9 units, and 57.6% containing 10 or more units. Minimal expansion of recreational land use is expected . . . the major changes in land use are due to urban renewal (model cities), Grove Shafter Freeway and Bay Area Rapid Transit (BART).

b) Increase in non-Catholic representation

The bar graph on the following page outlines the increase in the non-Catholic student enrollment in the 55 elementary schools in the Diocese of Oakland from 1968 to 1974. As can be seen, there has been an overall increase of 394 percent, and a gradual rise from 1.9 percent of the total student population in 1968 to 15 percent in 1974.

Again, these statistics are even more pronounced in the schools of the inner city; for example, in 1975 St. Columba's non-Catholic enrollment was 47 percent and St. Patrick's was 31 percent. These figures are much higher today.

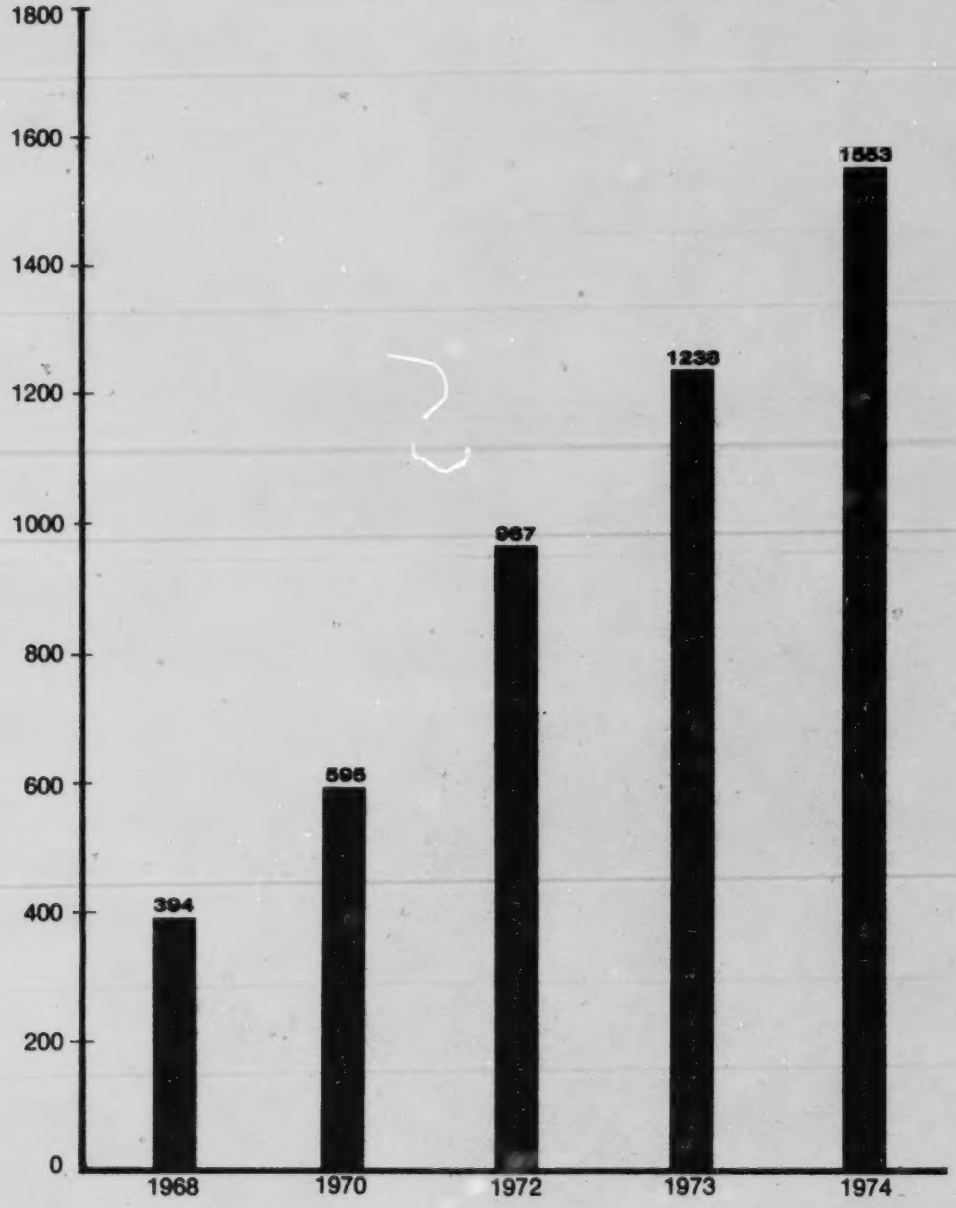

Fig. 2. Non-Catholic enrollment in Diocesan schools, 1968-1974.

N.B. The vertical line represents absolute numbers.

c) Increase in minority representation

According to the Alameda County Census Bureau Records for 1970 and the Bay Area Social Planning Council:

> The area has experienced an overall decline in population, the ethnic composition has remained the same, and getting older, the number of people on A.F.D.C. has increased significantly . . . . The ethnic population is 77.5% black, 15% Spanish surname and 7.5% other. Approximately 45% are blue collar workers, only 1% white collar, and 51% unemployed.

The bar graph on the following page demonstrates the increase in minority enrollment, especially black enrollment, in the 17 Catholic schools of the city of Oakland, between the years 1968 and 1975. It also demonstrates the decrease in Caucasian enrollment in the same schools during the same period of time.

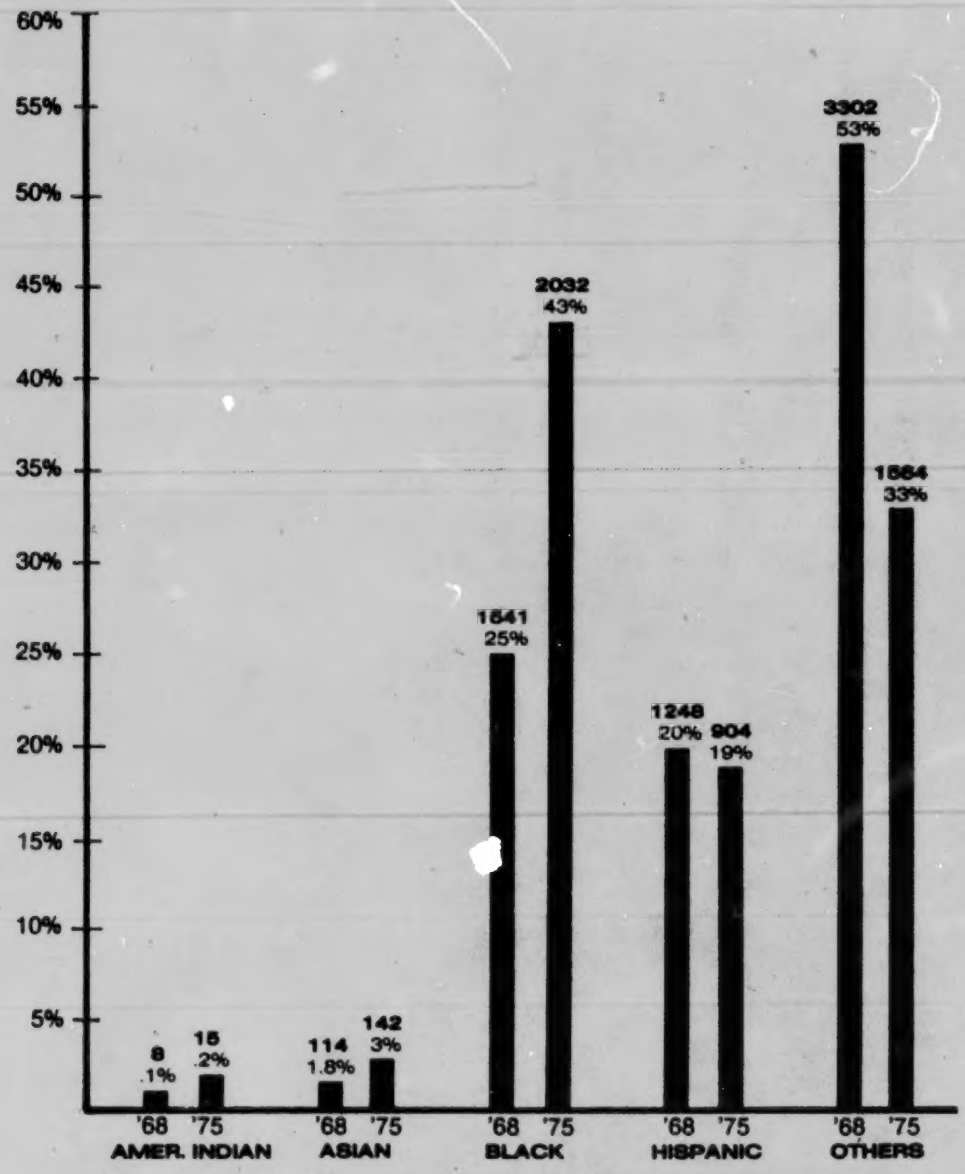

Fig. 3. Ethnic distribution, City of Oakland Diocesan elementary schools, 1968-1975.

d) Decrease in academic achievement

In the area of academic achievement, we noticed the composite scores in the areas of mathematics, language arts, and reading declining gradually as we progressed through the levels downward from grade 8. This is in accordance with SRA tests administered annually to all children in grades 2-8. We took the averages according to percentile ranking and grade equivalency ranking.

The bar graph on the following page shows a comparison between the percentile ranking of the average scores of fifth graders and eighth graders in 1976: The math, language arts, reading, and composite scores of the eighth graders were, respectively, 53 percentile, 61 percentile, 56 percentile, and 57 percentile, while the scores for the fifth graders in the same year and in the same subject areas were, respectively, 48 percentile, 48 percentile, 51 percentile, and 49 percentile. In addition to these comparative percentile rankings of the eighth and fifth graders, the composite grade equivalency score of the eighth graders was 8.6, while that of the fifth graders was 5.1.

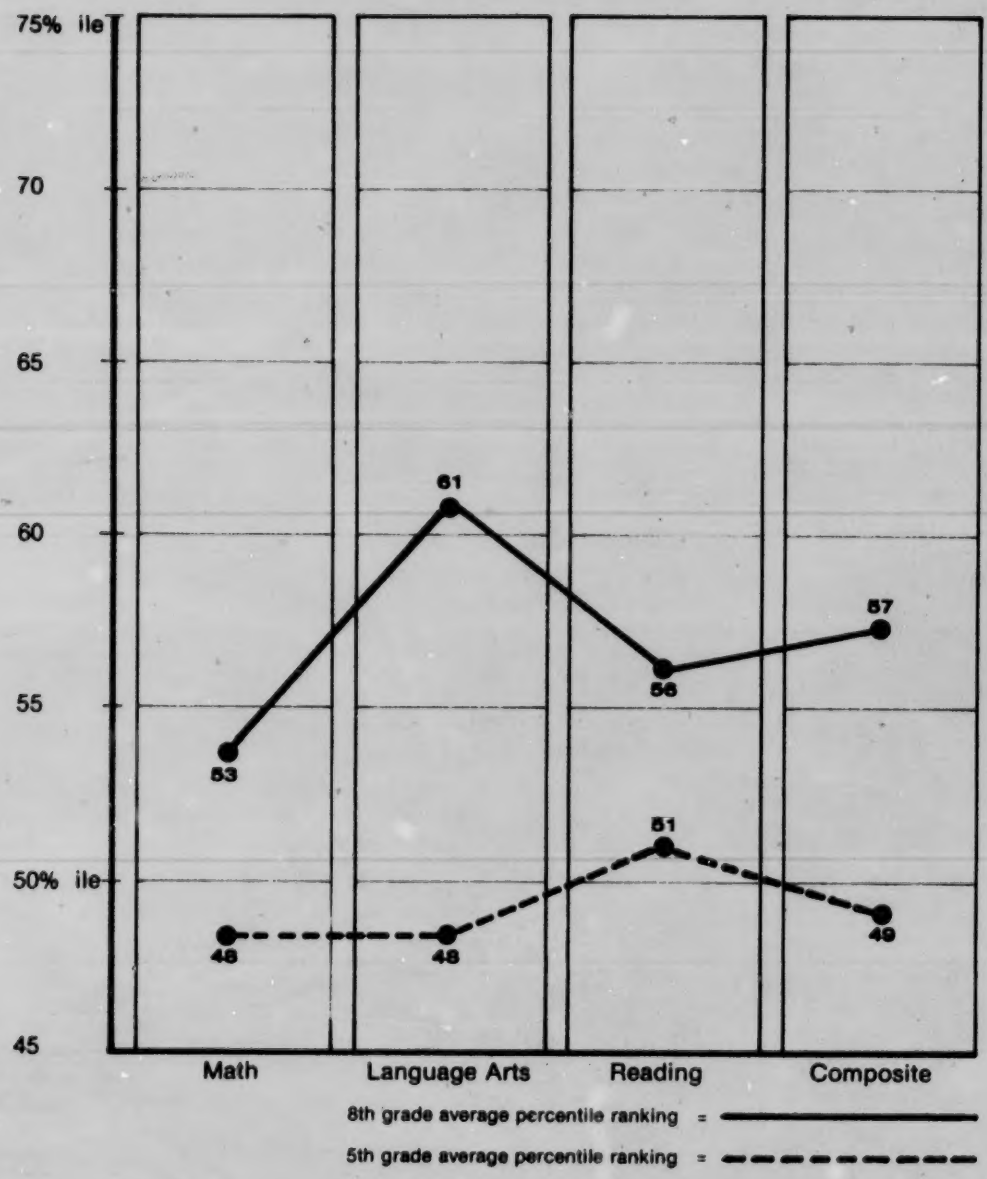

Fig. 4. 1976 SRA Achievement Series, National percentiles Diocese of Oakland, 8th and 5th graders.

3. Increase in the Ratio of Lay Teachers to Religious Sisters

Between the years 1968 and 1973 there has been a decrease of 42 percent in the number of full-time sisters teaching in our schools, while the number of lay teachers has increased by 17 percent. The bar graph on the following page shows the actual proportionate change in the numbers of lay and religious teachers since 1968 in the Catholic elementary schools in the Oakland Diocese.

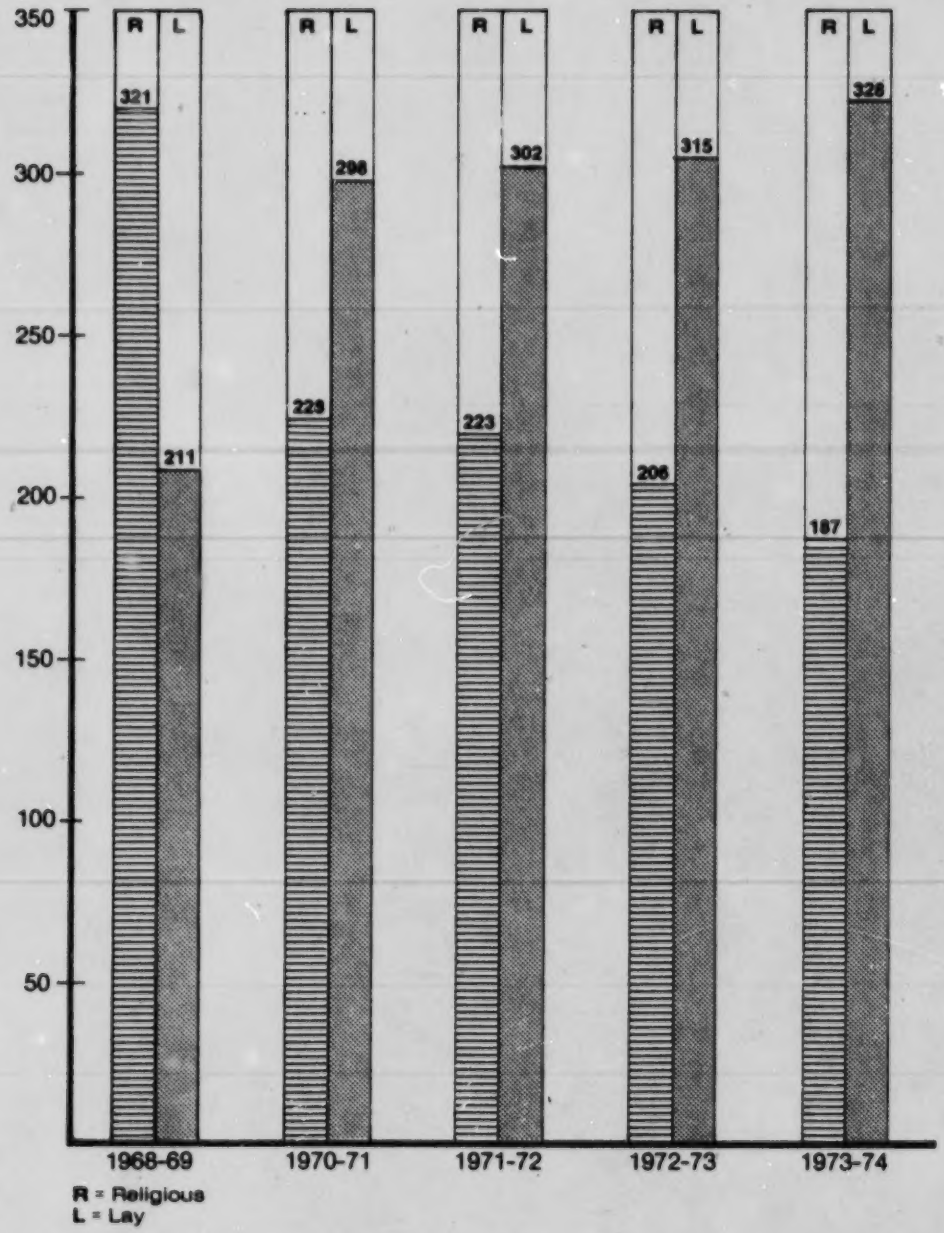

Fig. 5. Ratio of lay to religious teachers, Diocese of Oakland, 1968-1971.

4. Escalating Costs of Catholic Education

Table 3 presents a summary of the average operating costs of deliberately selected line items from the financial reports submitted by the 55 elementary schools for the school years 1967-68, 1970-71, and 1973-74, with a percentage difference in increases or decreases from 1967 to 1973.

TABLE 3

Diocesan Elementary Schools, Budget Line Items

Item	1967-1968	1970-1971 (in dollars)	1973-1974	Diff. (%)
Income per pupil	55	145	209	+280
Total tuition	836,569	9,730	2,505,161	+199
Total income	1,151,674	2,589,985	3,213,880	+179
Total expense	2,344,720	3,911,484	4,453,255	+ 90
Parish subsidy	1,184,946	1,291,367	1,239,375	+ 5
Per pupil cost	117	219	290	+148
Per pupil deficit	57	74	81	+ 42

Comparative analysis. These figures are comparable to national trends: for example, in 1965, 36 percent of parish income went to school subsidy while in 1970 it jumped to 52.9 percent. Parish income, on the other hand, increased by 14.8 percent between 1965 and 1970 while school costs increased by 68 percent during the same period of time. The

erage per pupil cost in elementary schools on a national level is $385 compared to $290 in the Oakland Diocese.[8]

5. Decrease in Revenues

Since the Catholic schools are not assisted by the public treasury and are not assisted by state or federal monies, their two main sources of support are (1) direct tuition charged to parents, and (2) parish or church subsidy which comes from the voluntary contributions of parishioners and churchgoers.

A 30 percent loss in student enrollment is equivalent to a 30 percent loss in tuition revenue. However, there has been an increase of 199 percent in tuition rates in our schools between the years 1967 and 1973; despite this, there was still a 42 percent increase in the per pupil deficit because total operational expense was outrunning total income.

There is very little standardized data available on parish or church incomes and expenditures. However, the National Catholic Education Association research department, in February 1971, undertook a very limited (5 percent) national sample survey of parish income figures and total school salary costs. They reported that "from 1965 to 1970, the parish income increased by 14.8 percent while estimated

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[8] A Report on U.S. Catholic Schools, a publication of the National Catholic Education Association, 1970, 1971.

school costs jumped 68%. In 1965, just over a third (36%) of parish income went on the school; in 1970, over half of the income (52.9%) went for school purposes. While the 4.7% increase in parish income from 1969 to 1970 was better than the 2.9% five year average rate of increase, it did not match the 12.9% increase in school costs."

The bar graph on the following page demonstrates the gradual decrease of parish subsidies to schools from 1973 through 1978. These are subsidies to the 55 elementary schools of the Diocese of Oakland from their respective churches. The churches in Alameda County have decreased their subsidy by 6 percent from 1967 to 1973 while those in Contra Costa County, a much more affluent area, have increased theirs by 145 percent. The rate of tuition, in proportion to family income, is therefore much higher for the poor families in the inner city than for those living in suburbia. This is fact. The causal factors, however, are not only the socioeconomic status or the racial or minority background of the students and their respective families, but also the high number of non-Catholic students enrolled in these innercity schools. These students and their families do not attend and therefore do not financially support the local Catholic churches. These churches, in turn, have become poorer and poorer, and cannot support their respective schools. The financial question becomes compounded by philosophical questions as to why these churches and their

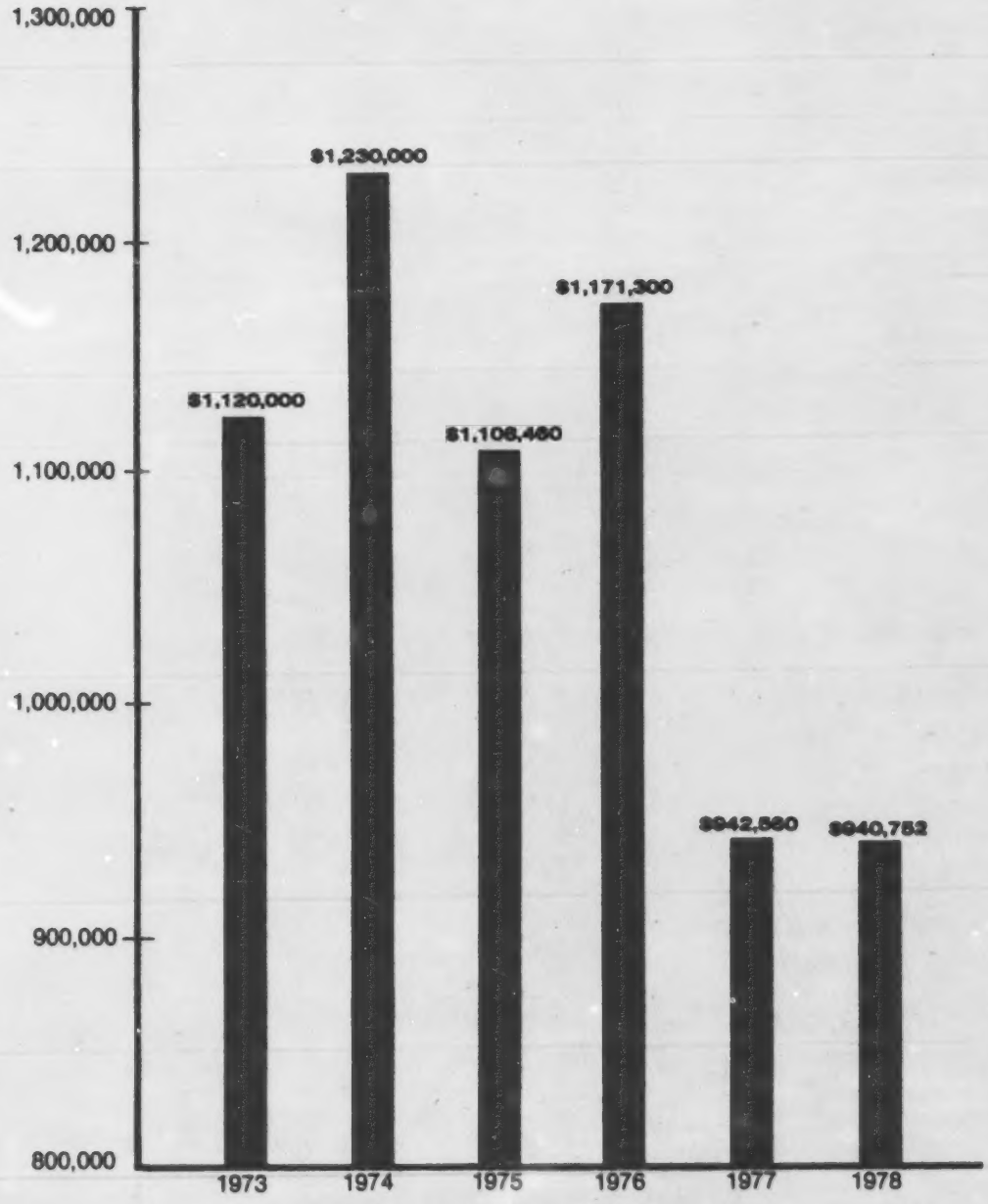

Fig. 6. Parish subsidies to parochial schools, Diocese of Oakland, 1973-1978.

few supporters should maintain and subsidize Catholic education for a non-Catholic clientele.

6. Plant Deterioration

Parish structures, which embody the Church's institutional presence, are largely determined by the growth and movements of the Catholic population. This growth has been very pronounced in the East Bay Area, particularly since the end of the Second World War. Consequently, the oldest buildings of the Catholic community are still located in the city of Oakland, especially in West Oakland, the home of St. Patrick's School, founded in 1876. There has not been a new parish school building in the Oakland Diocese since 1964. Most of the schools built immediately before 1964 were built in the outlying districts, mostly in Contra Costa County. Many of our buildings, particularly in the city of Oakland, do not meet the earthquake safety standards set forth by the Field Act of 1934. They are not suitable for, nor equipped to offer the kind of education and pedagogy that teachers desire and parents demand. They are costly to maintain, and many do not meet current health, safety, and fire code standards. They present dangers to children and a high degree of liability for Church authorities.

Four Parish Schools of Northwest Oakland

While diocesan-wide problems in Catholic elementary schools were being identified by the Planning Committee in 1973, at the same time trends and patterns peculiar to geographical regions, particularly in the inner city, were emerging. As these patterns were being identified, schools were being clustered accordingly for the purpose of long-range planning.

Individual schools began to approach the Diocesan Planning Committee and the Department of Education to seek assistance. Some wanted financial subsidy from the Diocese; others asked permission to close their schools; still others asked that the Planning Committee enter into local parish planning with them. One of the requests came from the principal of St. Francis de Sales, who informed us that the local Parish Council had just resolved that the parish school would no longer receive a financial subsidy from the parish. The Council had decided that the school was consuming too large a piece of the parish pie, and that priority should be given to Liturgy and other parish activities. Therefore, they had informed the principal that the parish's financial responsibility to the school would terminate at the end of that school year.

Shortly afterward, the Planning Committee resolved that they could not, and would not, deal with individual schools in emergency situations. Nor would they deal with the total

diocesan problem of education. It was decided that the best strategy was to enter into regional long-range planning with a cluster of schools.

The region expressing the greatest need was northwest Oakland, right in the heart of the inner city. The schools in this geographical area, four in number, namely: St. Patrick's, St. Columba, St. Francis, and Sacred Heart, accurately and more acutely reflected the problems exposed in the diocesan studies outlined above.

However, as a cluster of neighboring schools, they also had unique and identifiable trends and patterns that had developed over the years, and were now developing to a point that threatened the very existence and future of these schools. Therefore, it was resolved that the Diocesan Planning Committee would respond to the principal of St. Francis by including that school and the other three neighboring schools in a joint planning effort. These four schools and their respective neighborhoods highlighted and exacerbated the six major diocesan findings outlined in the previous section.

Physical Plants

The area with which we are concerned is located in the north and west sections of the city of Oakland, bordering on the cities of Berkeley and Emeryville, in Alameda County.

St. Patrick's School, located at 920 Peralta Street, was built in 1876. This not only precedes the earthquake

and safety Field Act of 1934 but the famous 1906 San Francisco earthquake. Not only is it a high liability risk, but its functional use is constrained by poor lighting, poor plumbing, inadequate classroom and recreational space, etc.

St. Columba, located at the junction of Alcatraz and San Pablo avenues, was built in 1927. St. Francis, at San Pablo and Telegraph, was built in 1925; and Sacred Heart, at 20th and Grove, was built in 1948. With the exception of Sacred Heart, the buildings were old and dilapidated.

Minimal earthquake and safety standards were established in the state of California in 1934 by the Field Act. Three of the four schools did not meet these standards. Only Sacred Heart School did.

Minority Enrollment

Due to the rapid demographic shifts in this particular area of the city, the racial and ethnic distribution in the four schools had also changed rapidly, now enrolling almost 100 percent minority students. This again illustrates an exacerbation of the six major findings of the diocesan survey.

Table 4 presents the shift in minority and Caucasian enrollment in the four schools between the years 1970 and 1975.

TABLE 4

Minority Enrollment Figures for Four Schools, 1970-1975

	St. Patrick		St. Francis		Sacred Heart		St. Columba		
Enrollment	1970	1975	1970	1975	1970	1975	1970	1975	% Diff.
Spanish Speaking	39	38	49	67	40	29	0	21	+ 23
Other white	2	0	23	17	110	38	8	5	- 57
Black	182	193	66	126	132	206	195	219	+ 35
American Indian	0	0	2	2	0	0	2	1	- 25
Oriental	0	0	7	15	0	5	2	1	+135

As can be seen in Table 4, two of the schools, St. Francis and St. Columba, had lost 110 students between 1970 and 1975, or 24 percent of their combined total. Of the 405 families who had children enrolled in the four schools, 108 (27%) earned under $4,000 annually, and 275 (53%) earned under $6,000 annually. In 1975, 167 families (41%) in these schools were single-parent families.[9]

Academic Achievement

The students in all four schools were scoring below diocesan and national averages, according to the SRA tests administered annually. The composite grade equivalent scores at the 50th percentile for the four schools in 1973 are presented in Table 5.

TABLE 5

Composite Grade Equivalent Scores for the Four Schools, 1973

	Grade						
	2	3	4	5	6	7	8
Grade Equiv. Score	1.4	2.1	3.1	3.8	4.7	5.8	6.6

[9]Special information gathered by the Inter-parochial School Board and Sister Sebastian, 1976.

Of the 853 students enrolled in the four schools in 1975, 798 (93%) were of minority background, and the enrollment of non-Catholic students had increased from 18 percent in 1970 to 35 percent in 1975.

Finances

Parish subsidy. In 1970, St. Columba School lost its teaching sisters, and since then has employed an all-lay staff. Because of the poverty which exists in St. Columba parish and in the other three parishes under consideration, the Church subsidies to all four schools have decreased drastically. Table 6 presents figures showing the decrease in parish subsidies for the four schools—a total decrease of $24,892, or 52 percent. The consequence of this was that the other major source of income, tuition, had to be increased over the same period of time.

Tuition. Table 7 shows the amount of increase in tuition revenues for the four schools from 1970 to 1974—a total increase of $59,472, or 38 percent. This placed an unreasonably heavy financial burden on the shoulders of already poor parents. Compared to parents in schools in the more affluent parts of the Diocese, they were paying, in absolute dollars, and in proportion to their income, far more than their affluent counterparts for the Catholic education of their children. For many, especially at St. Patrick's and St. Columba's, this was too great a burden.

TABLE 6

Parish Subsidies to the Four Schools, 1970-1974

St. Patrick		St. Francis		Sacred Heart		St. Columba	
1970	1974	1970	1974	1970	1974	1970	1974
$6,600	$1,621	$16,801	$14,196	$17,100	$5,342	$7,167	$1,677

TABLE 7

TUITION REVENUES FOR THE FOUR SCHOOLS, 1970-1974

St. Patrick		St. Francis		Sacred Heart		St. Columba	
1970	1974	1970	1974	1970	1974	1970	1974
$37,241	$51,051	$28,152	$39,913	$42,763	$66,612	$46,368	$56,420

The Bishop of the Diocese intervened by providing diocesan subsidies to the two poorer parishes, St. Patrick's and St. Columba's, but it was soon realized that this was only a band-aid solution to deal with emergency situations. St. Patrick's was receiving $30,000 annually, and St. Columba received $6,000 as a gift in 1972.

In the meantime, the morale of teachers, principals, and many parents was reaching low ebb. Many of the parents could not, or would not, continue to support these schools. When the sisters withdrew from St. Columba's school in 1970, it was decided by the parish, in conjunction with the Diocese, that the school should be closed the following year. However, a group of parents, together with local community leaders, politicians, and television personnel, were able to generate sufficient support among the parents to warrant a revocation of the parish/diocesan decision. These parents and community leaders were able to generate enough money and public sympathy and support for St. Columba's school to allow it to keep its doors open for a few more years. In a later survey of the families of all four parishes, it was found that 72 percent "strongly agreed" that all four schools should continue to operate; only 6 percent were "uncertain" or "disagreed."

An Initial Summary Statement

The problem facing all those involved with the four parochial schools with which this practicum report is concerned was to determine how best to salvage, maintain, and enhance Catholic urban education. This determination entailed systematic, cooperative planning based on philosophical assumptions, data-based criteria, and the complex attitudes and interrelationships of people drawn from vibrant and distinctive communities of the city and church. It was becoming clear that each parish could not maintain an independent elementary school, grades 1-8, much longer. An attempt to prolong the present situation would inevitably lead to the closure of one school after another. Therefore, it became necessary to convince all those involved with these four schools to look beyond the needs of their respective school and parish and, if necessary, to consolidate their resources in order to salvage and maintain the best possible Catholic education for the children in the geographical region of Northwest Oakland.

CHAPTER II

STATEMENT OF OBJECTIVES AND ASSESSMENT OF INPUTS

Chapter I identified the problem. This chapter is a description of the objectives and an assessment of the inputs. The objectives are divided into four performance objectives which define outcomes, and six process objectives which define mechanisms.

These objectives were developed by the Interparochial School Board and the author of this report and are stated in the future tense in order to preserve the accuracy of their intent.

Performance Objectives

1. Buildings. The school buildings and adjacent gymnasiums of St. Patrick's, St. Francis, St. Columba, and Sacred Heart will be inspected by a structural engineering firm and their recommendations to bring these buildings up to current California code will be implemented by June of 1978.

The recommendations of the engineering firm(s) and the subsequent capital outlays and improvements were to become crucial factors in the regional educational plan. St.

Francis was to be torn down because of earthquake hazards; the gymnasium at Sacred Heart was to undergo major structural repairs; the electrical wiring, the roof, and the playgrounds at St. Columba were to undergo repairs and the gymnasium at St. Patrick's was to be replaced. These four schools were to be brought to meet general health and safety codes with the exception of the 1934 Field Act, but this did not mean that earthquake safety standards were to be ignored.

2. Finances

a) Parish subsidies. The official church, be it the parish, a cluster of parishes, or the Diocese at large, will give direct and indirect financial aid to the four schools involved in this practicum on a continuing annual operational basis.

The direct aid is to the school account; the indirect aid is aid from the Diocese through the parish to the school. This aid was to be determined by a set of standard criteria of parish poverty. Financial subsidy would begin in September of 1977.

b) Tuition revenues. Through increased enrollment, utilization of space, fund raising activities, and better management of Catholic school finances, tuition per family will not escalate in these four schools in the next three or four years, yet the

total revenue on a per capita basis will increase, and a Diocesan-parish method of subsidy and direct family assistance will be provided in order to assist students and their families to gain entry to these schools.

3. Student Enrollment. By June of 1977 these four schools, or any combination of these four that will be open at that time, will have, on the average, 30 students per grade.

The consolidation, the expansion, or the shrinkage would partially depend on this factor as well as on other factors specified in these objectives. The student enrollment was to be increased on a school-by-school basis or, more correctly, on a grade-by-grade basis. For example, it was not sufficient that a school increased its enrollment in the upper grades while it decreased in the lower grades. But on an average grade-level basis, each remaining school, by June of 1977, was to have a student enrollment of 30 or more per grade level.

4. Academic Achievement. By June of 1977 a standardized achievement test will demonstrate that the students in any or all of these four schools will score higher than their 1974 score as measured by grade equivalency ranking, percentile ranking, or growth scale value.

The achievement test was to be in three major subject areas, namely, reading, mathematics, and language arts. The students who were in the second grade in all four schools in 1972 were to be tested again as fourth graders in 1974, as sixth graders in 1976, and as eighth graders in 1978.

Process Objectives

Clark's six-stage model (see Introduction, p. x) became the basis for our process objectives. In general and by way of introduction, a three-year planning process was to be initiated between the Oakland Diocesan Department of Education and four schools in the inner city of Oakland, with a high degree of community involvement. Its purpose was to develop a master plan of Catholic elementary education that would meet the educational needs of the clientele of that section of the city, within the constraints of the pooled resources of Church and community efforts. The plan would correspond to Clark's six-stage model. Two years—from Summer 1975 to June 1977—were to be dedicated to issue recognition or needs assessment. The process objectives are stated as follows:

1. Issue Recognition or Needs Assessment

The assessment of needs was to include and build upon a survey and statistical information gathered by the

Diocesan Department of Education in 1973. The needs assessment (which resulted in the six major findings presented in Chapter I, pp. 9-10) was to be applied to the four parish schools of Northwest Oakland. It was to be reinforced by a "Take-Part Workshop" where 80 community representatives would be invited to come on an awareness walk with us to the four schools for a full day and would be asked to respond to 66 affective questions about these schools. In addition, they would be asked to fantasize by designing a perfect educational program devoid of fiscal constraints. The purpose of this was to emphasize that the aspirations, needs, and expectations of grass roots people would be listened to and incorporated into the planning.

Thus, Stage One, issue recognition, constituted the first process objective of the plan, with two subobjectives: (a) updated needs assessment, and (b) a "Take-Part Workshop."

2. Information Collection

This stage of the plan included updating, revising, and analyzing the findings (Chapter I, pp. 9-10) in six areas:

1) Student enrollment
2) Qualitative changes in student enrollment, specifically related to
   a) socioeconomic status
   b) Catholic and non-Catholic representation
   c) minority and ethnic representation

d) academic achievement, with corresponding curriculum development and adaptation.

3) Staffing, with special interest in the ratio of lay to religious personnel

4) Increasing costs, with traditional school expenses possibly augmented by legalities, such as insurance and taxation, and transportation in the form of busing or car pooling

5) Decreasing revenues (this ties in with increasing costs and with the socioeconomic conditions of the students' families and the four parishes)

6) Plant condition—buildings, old and not up to the safety standards of earthquake-conscious California, needed inspection, repair, replacement, or even demolition.

3. Policy Formulation, Information Sharing

This process objective had four subdivisions:

1) An interparochial board consisting of four representatives of each school was to be set up to represent the various constituencies of the four schools, who would meet regularly and work cooperatively with officials of the Diocese. The four representatives would include two parents, the principal of the school, and the pastor of the parish.

2) A full-time person was to be employed by the Department of Education of the Diocese for the 1975-78 school years to coordinate the efforts of the interparochial board. He/she would be responsible not only for the process, but for designing the ultimate outcome of the process. This person was to be directly responsible to the writer, who is the Superintendent of Schools.

3) The Superintendent of Schools, the Diocesan School Board, the Bishop of the Oakland Diocese, public school officials and others involved in educational policymaking were to be informed of the progress and asked to intervene when necessary. The Superintendent was not to act arbitrarily on behalf of these schools without consultation with the interparochial board and the planning coordinator. Meetings with the interparochial school board were to be held twice a month.

4) Other meetings were to be held as occasion required or as need arose with such groups as teachers, parent-teacher groups, the press, public school officials, etc. These meetings were regarded as essential in order to involve the parents, teachers, children, pastors of parishes, and community members in the planning process. Through such meetings they would be made aware of the problems, and when the

statistical information was given to them they, in turn, were asked to express their needs, expectations, and attitudes on specific topics.

4. Policy Evaluation

The fourth stage of the process objectives was to be initiated early in the second year, Spring 1976, and (by definition) would continue until a policy was chosen and implementation attempted. In anticipation, and without specifying interschool details, evaluative criteria were to be the three philosophico-operational assumptions of (1) participatory decision making, (2) the Church's Gospel values, and (3) the maintenance of all four schools until the plan was realized.

Thus, all concerned parties would have a voice in the plan; the fiscal and organizational aspects were balanced by respect for the affective and transcendental domains; the plan was to hinge on the weakest member, whatever the nature of that weakness. It could have been the condition of the plant, or the morale of the school community, or the interest of the parish in Catholic schooling, or the degree of involvement in the planning process and product.

5. Policy Selection

Policy selection was to be the nub of the whole planning process. A plan was to be developed by Spring 1977, based on the preceding four stages. It was impossible to

anticipate details, especially in light of the risks listed in the six major findings. However, subobjectives included the following alternatives:

1) Maintaining the status quo
2) Consolidating, by closing a school or schools, and redistributing the students to surviving schools
3) Abandoning the schools as such and concentrating on Sunday-school type religious education while students attend public schools
4) Developing new and relatively creative alternatives. These might consist of new combinations, or an expansion program, or an original and innovative concept.

This stage had to involve all affected parties.

6. Policy Enactment and Evaluation

The sixth phase of the process objectives included the following:

1) The plan was to be implemented in September 1977, and during the school year 1977-78 a "summative" and an "internal" evaluation would be done,[1] "summative" because the final product would be statistically analyzed and compared with the initial product described in Chapter I; "internal" because it would be done by the writer.

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[1]Michael Scriven, Evaluation (Fort Lauderdale, Fla.: Nova University Press, 1974), p. 28.

2) "Internal" and "formative" evaluations would be done by

   a) the Interparochial School Board

   b) the participants of the "Take-Part Workshop" (they convened for one day in Sacred Heart School in 1976 and were taken on a bus tour of the four schools in 1978)

   c) the Diocesan Planning Committee, a subcommittee of the Diocesan School Board.

3) An external evaluator, the Nomos Institute of Berkeley, was to be asked during the early stages of the planning process to act as a formative and/or summative evaluator.

4) According to Michael Scriven:

> There must be a systematic skilled independent search for side effects at the end of, and after the "treatment." Project staff are peculiarly handicapped in such a search by goal-oriented tunnel vision; here the outside evaluator operating in the goal-free mode is particularly helpful. This is a checkpoint that one is tempted to regard as icing on the cake, but the history of educational innovation makes it clear that the risk of doing so is too high to be conscionable. The so-called main (i.e., intended) effects are listed in checkpoint 0, if as intended. If those don't show up, the side effects may turn out to be the important ones.[2]

This search for side effects, whether intended or unintended, is step 7 of Scriven's proposed 13-step "Product Evaluation Profile." Such a search was to be made.

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[2]Scriven, p. 105.

In summary, both the performance and the process objectives of the Practicum could be stated as follows:

1. By July of 1977 the Diocese of Oakland, using a unique process of eliciting a high degree of parental and local involvement, will have developed a master plan of elementary education for four innercity schools cooperatively with an interparochial board.
2. This plan will be implemented in September 1977 and will be the functional Catholic elementary education program in Northwest Oakland. It may replace the current four schools' grades 1-8 in each of the four parishes under consideration.

The process adapted by the writer was deliberately designed as a decision-making model in order to arrive at a product that would be acceptable to those affected most by the product, and that would be stable and manageable for years to come.

The process was unique for the decision-making structures of the Catholic Church, insofar as it elicited the ideas, energies, and support of parents in the designing of an educational plan for their own progeny. The process, then, was as important as the final product, and was a calculated risk insofar as the final outcome depended on every phase, every decision, and every person involved in the process. The writer fully appreciated the political sensitivities and

fine balances inherent in this decision-making model. Flexibility and the Piagetian qualities of accommodation and assimilation were to mark every phase of this process, rather than the strict adherence to concrete and predetermined objectives that could have worked very well in more traditional decision-making structures.

One of the most important considerations of the writer, and an example of the fine balances referred to above, was the risk that the process might be converted from legitimate, participatory democracy to the "formal co-optation"[3] of poor parents into a plan already designed by professional educators. Inherent in this subtle conversion are political tactics and strategies that are risky in themselves. Schattschneider compares these tactics to those of a street fight where the issues are quickly privatized or socialized depending on whether one is perceived to be on the losing or the winning side of the battlefield.[4] These tactics could have become ruthless and counterproductive in a church setting where people are committed to Gospel values of brotherly love.

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[3]E. E. Schattschneider, The Semi-Sovereign People (New York: Holt, Rinehart and Winston, 1960), p. 67.

[4]See Lawrence Iannoccone, Education Policy Systems (Fort Lauderdale, Fla.: Nova University Press, 1974), p. 72.

Assessment of Inputs

Because of the large number of people that played an integral part in this process over a period of four years, it is next to impossible to measure accurately the amount of money, time, and energy that was expended. The voluntary contributions, both on the level of the four parishes and on the Diocesan level, are not included in this assessment; neither are the indirect expenses and contributions that resulted from the plan. An example of these expenses are the subsequent Diocesan and parish subsidies to the remaining schools. Only a listing of direct contributions and expenses is included, and this listing is translated in terms of time and money. The listing is attached to this Report as Appendix A-1.

CHAPTER III

CONCEPTUALIZING A SOLUTION

The problem was how best to deal with four troubled innercity parochial schools. The conceptualized solution, hinted at in Chapter I (p. 36), was to enter into a planning process characterized by an attempt to involve all interested and affected parties, by a comprehensive survey of relevant facts and attitudes, and by fidelity to Church values of justice and service.

The first section of Chapter I presented a philosophy of educational choice. Chapter II stated the performance and process objectives and their expected outcomes. The following three philosophico-operational assumptions, representing an expansion and application of the philosophy of choice, were agreed upon by the Diocesan Planning Committee:

1. A participatory, dialogical, democratic decision-making model best serves the conceptualized solution.
2. The Church has a Gospel duty to the innercity community.
3. The four problem schools will all be maintained during the planning process.

These three assumptions will now be explored and clarified.

1. The participatory, dialogical, democratic decision-making approach was seen as involving all interested parties in a systematic planning process. This investigator and the Diocesan Planning Committee regarded the process of developing a cooperative plan as equal in importance to the product or eventual plan. A survey of relevant management philosophy literature was undertaken.

Kurt Lewin, who is one of the early students of participative management, points out that one of the best managerial techniques for effectuating change is to involve the system in the initial decision-making process. He holds that the more the members of the system participate in decisions about how to manage the change, the less likely they will be to resist the change and the more stable the change will be.[1] The writer was convinced of the merits of Lewin's philosophy of participatory management, studied McGregor's Theory X and Theory Y of management, and proceeded in his search of that type of management philosophy. The human side of enterprise and its delineation of the hierarchy of human needs propounded by McGregor[2] were of special importance.

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[1]Kurt Lewin, cited in Management of the Urban Crises, ed. Stanley Seashore and Robert McNeill (New York: Free Press, 1971), p. 359.

[2]Douglas McGregor, "The Human Side of Enterprise," in Organizations and Human Behavior, ed. Fred D. Carver and Thomas J. Sergiovanni (New York: McGraw-Hill, 1969), pp. 150-156.

We first looked at Allen A. Hyman, who states:

> The extent to which they [members of the system] are involved in reaching decisions affecting their own welfare, their attitude toward the goals of the organization itself and the personal interest displayed by their superiors toward their career development have all been found to relate directly to employees' motivation to act at full capacity.[3]

In his article, entitled "Management of Planned Change," Hyman outlined six generally accepted conclusions with regard to the successful management of change. They are: "skill training," "experience with change," "coping with uncertainty," "superordinate goals," "relinquishing old methods," and "involvement and consensus."

From Hyman's statements on involvement and consensus, we learned a great deal:

> The management of change frequently entails very major changes in policies, in lines of responsibility and authority, and in the hierarchical structure of an organization. The magnitude of these changes generally means that it may be necessary to "make haste slowly," perhaps to extend the change over the course of several years. This may appear to be unnecessary, particularly when there is ample power or consensus among top-level regarding the change. The temptation will be to effectuate the change by simple edict. Yet, unless the implication of the changes at the levels of implementation are thought through, haste can result in great resistance and various unintended consequences. Thus, while this time requirement may produce certain difficulties (including the continuation of an old system while a new one is being tested), it does permit management to increase the involvement of affected personnel in the change process: to create a thorough awareness

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[3]Allen A. Hyman, "Management of Planned Change," in Management of the Urban Crises, ed. Stanley Seashore and Robert McNeill (New York: Free Press, 1971), p. 360.

> of the impact of the change, and to work out differences which would be critical if they did not emerge until the implementation was under way.[4]

We next looked at Saul D. Alinsky and the approaches he tried with church structures in the slums of Chicago, Rochester, Kansas City, and Detroit.

> The problem of power needs more attention than most church people are willing to give it. Most church people are identified with the dominant power arrangement of the community. Their interests are with those who already have power. Hence, most church people feel a sense of threat when the groups which are outside the pole of power, seek to make a place for themselves in the community power structure.[5]

However, we did not wish to abdicate our responsibilities as church people and completely accept a political philosophy or neat economic packages to resolve the educational problems of the poor of the inner city. We wanted to remain very conscious of the dignity and uniqueness of the human person in any decision or process we would adopt, and therefore retain a humanistic approach to any organizational change we would venture upon. Moses Hadas reminds us that the normal form of divine intervention in Homer's Iliad is not by imparting a miracle, to change the normal course of nature, but by causing an individual to operate

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[4] Ibid.

[5] Dan Dodson, "The Church, Power, and Saul Alinsky," Religion in Life (Spring 1967).

at his highest capacity.[6]

Also, we are warned by Ralph Smith that

> scientific management was a powerful instrument in achieving the goals of the formal organization, and its emphasis on technical rationality in the achievement of great efficiency can be discerned today in the use and application of systems analysis and operations research techniques in industry and government, and also in the development of engineering models for curriculum design and innovation in education. Its ideology and methods, moreover, were attractive to school administrators constantly under pressure from predominantly business-minded school boards. . . . However, the emphasis on technical rationality and the primacy of the formal organization encountered increasing opposition.[7]

Another factor that influenced our course of action and method of procedure was the realization that the Catholic school system had heavily relied in the past on the presence and influence of religious leaders, both men and women. In the typical parish school, the role of the pastor may include plant management, public relations, fund raising, budget decisions, admission of students, contracts for teachers, and perhaps even decisions about curriculum.

This would change, and we realized that a model of cooperative relationship, consensus, and regional decision making would entail the transfer of power and authority from these religious leaders and the lessening or complete

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[6]Moses Hadas, "Humanism, the Continuing Ideal," in Organizations and Human Behavior, ed. Fred D. Carver and Thomas J. Sergiovanni (New York: McGraw-Hill, 1969), p. 405.

[7]Cited in Organizations and Human Behavior, p. 405.

elimination of traditional dependency relationships. These relationships will be further considered in the discussion of the second assumption, that the church has a gospel duty to the innercity community.

In his book New Schools in a New Church, Michael O'Neill states:

> The survival of Catholic school education depends in large part on whether a realistic, viable autonomy can be developed which would include a strong relationship with religious communities, parishes, and dioceses but eliminate the overdependency of present relationships. This means, first of all, relative financial autonomy and stability for the schools; secondly, more personal control and predictability; thirdly, realignment and clarification of decision-making within Catholic school systems. Catholic schools are in crises because of unimaginative leadership, atrocious planning, the stagnation of most parishes, and the current, deep-seated problems in the priesthood and religious life.[8]

Our search for a course of action and a method of operation was, therefore, geared toward some decision-making model that would be based on a collaborative relationship. The best decision-making structure would have to correspond to the system of social stratification in northwest Oakland.

Terry Clark, in his book Community Structure and Decision-Making, outlined four models of decision-making structure.[9] They are:

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[8]Michael O'Neill, New Schools in a New Church (Collegeville, Minn.: St. John's University Press, 1971), p. 37.

[9]Terry N. Clark, Community Structure and Decision-Making (San Francisco: Chandler Publishing Co., 1968), pp. 55, 59.

1) The Mass Participation Model. This is characterized by highly active members who tend to participate in all types of decisions in the system. Members do not specialize in particular areas but there is little vertical differentiation between leaders and other system members. It is easy to replace leaders in this model. It resembles a small community where the entire population votes on every significant decision. Typical examples would be small communities in New England.

2) The Monolithic Model. This is the more traditional model where a small number of actors at the top of the hierarchy have greater influence than those at the middle or lower levels. The same actors are influential in virtually all issue areas. This model is represented by most formal organizations today and has dominated the decision-making process of the church.

3) The Polylithic Model. This is designated as such because of a plurality of different issue areas, but each issue is characterized by a monolithic decision-making structure. Many large American cities may be characterized as polylithic in that there exists no single "power elite" with dominant influence in all issue areas, but within many separate issue areas such as housing, education, and the like there are certain well-defined and firmly established structures of influence.

4) The Pluralistic Model. In this type of decision-making structure there are many separate influence hierarchies in distinct issue areas, but within each issue area the hierarchy is relatively undifferentiated. That is, actors at the top are only slightly more influential than those at the bottom. Many wealthy American communities appear to be characterized by this sort of influence structure; having few crucial decisions to make and being fairly homogeneous, there is a good deal of "slack" in the system, with most decisions taken by loose and undifferentiated clusters of actors specializing in different issue areas.

We were looking for a model that combined the characteristics of Model 1, the "Mass Participation Model," and Model 4, the "Pluralistic Model." The combined characteristics of these two models included:

a) the lessening of vertical differentiation between leaders and other social members
b) active membership in the social stratification who tend to participate in most decisions within the system
c) several leaders, but with hierarchy relatively undifferentiated
d) a "slack" system with most decisions taken by loose and undifferentiated clusters (parishes) of actors specializing in different issue areas; and

e) separate but mildly influential leaders who could easily be replaced.

With the exception of this last characteristic, the Catholic educational system of northwest Oakland came very close to this "Mass Participation-Pluralistic" model of social stratification and, therefore, decision-making model.

The writer, together with the Diocesan Planning Committee, discussed the above considerations at length at several meetings. The principals of the four identified schools were asked to meet with the Planning Committee to discuss and search for strategies that would be open-ended and at the same time accord with the recommended model. Out of this discussion, there emerged a technique of collaborative relationship that was oriented toward educational institutions. It was a technique that was first tried successfully by an architectural firm based in the city of San Francisco, Lawrence Halprin Associates. This is a landscape architectural firm involved in urban planning and development. Mr. Halprin has worked with the National Endowment of the Arts and with city planners in Harlem, Minneapolis, Detroit, Berkeley, among others. His process was developed in order to assess the potential for change in people and in physical environments in urban settings, and has been used extensively with educational institutions. The process is described in Mr. Halprin's publication,

"Take-Part Workshop."[10] With Mr. Halprin's verbal and explicit permission, it was the decision of the Planning Committee to modify the "Take-Part Workshop" process and use it with the four schools of northwest Oakland to initiate long-range planning.

In order to start the process, the Planning Committee decided that they would modify and adapt the Lawrence Halprin process to meet the needs of the four schools in northwest Oakland. They proposed this procedure to the principals of the four schools and the pastors of the respective parishes. The general idea entailed in this process is to choose a cross-selection of people in the community and others who may have direct or indirect involvement with the life of the schools, in order to assist the leadership in the formulation of long-range plans. (The technical details of the process will be explained later in this report.) The modified model for the four schools entailed approximately eighty people carefully but representatively selected to spend at least one full day with parish and diocesan leaders. Information was to be disseminated, needs were to be assessed, ideals and visions were to be expressed, and stark realities were to be formulated. This endeavor was to be called "Take-Part Workshop" and it was scheduled for December 1974.

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[10] Lawrence P. Halprin, Take-Part Workshop (San Francisco: Lawrence P Halprin Associates, 1972).

Terry Clark gave a great deal of credibility to the validity of this process in his analysis of the "concept of power." He raises the question: "How are decisions to be effected, given a set of actors in a system who have a limited amount of resources at their disposal?" He points out that:

> [In order] to answer this sort of question, one must be able to characterize the types of resources available to the various actors. Then knowing how much of each type of resource is available to each actor, the range of situations in which each resource is valuable must be characterized. It may be that no single actor commands the range and quantity of resources necessary to effect a given community decision. In this case, two basic strategies may be followed. First, community actors may attempt to form coalitions that can bring about the decision. . . . A second strategy for decision making, and a second line of analysis, is necessary in a situation where coalitions are not formed, but resources are exchanged. Here, actors may exchange resources so as to transfer to one or more actors at the appropriate times the necessary resources to effect the decision. This second type of strategy often appears in situations more complex than those of the legislative type. Situations of this sort are far less structured: there is no single procedure (such as a vote of members) by which all decisions must be taken. A wide array of strategies and combinations is possible, but essential to each is the manipulation and exchange of resources among actors in the system.[11]

Having made his analysis of two fundamentally different strategies of resource exchange, Clark then proceeds to analyze and describe the characteristics of resources. The present writer was now convinced that Clark's description

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[11]Clark, pp. 58-59.

of the second strategy outlined above was in harmony with the process advocated by Lawrence Halprin, the "Take-Part Workshop."

Later in his chapter on the analysis of power, Clark points out that the development of a decision has six basic stages. These six basic stages were adopted by the writer in order to facilitate the cooperative decision-making model suitable to the social stratification of northwest Oakland. The identified stages are:

1) "Issue Recognition": The application of pressure, planned or unplanned, on those who regulate the labeling of matters as "issues" or "nonissues," or the adoption of a method by a small number of actors within a social system to convince others that the particular matter is of importance not only to them but also to others throughout the system. Analogously, it was our task to educate parents and parishioners, school and parish groups, the bishop, religious communities and public school officials that the survival of these schools was on shaky grounds, that they needed support, that they ought to cooperatively plan and to share resources.

2) "Information Collection": This could be done by a small group within the community, but it should be influenced by "outsiders." This writer and his staff assumed responsibility for this task. Again, it was the intention that the

"Take-Part Workshop" should be the outside influencing mechanism.

3) "Formulation of Policies": A Group would extract from the information and dialogue with people in the community some policy statements and alternative courses of action.

4) "Evaluation of Policies": No policy would be implemented without the full knowledge and approval of the leadership and the people of the four schools.

5) "Selection of Policy": One course of action would be determined from the alternatives, and approved by consensus of those involved.

6) "Policy Enactment": The writer, through his office as superintendent, would assume the responsibility, together with the leadership of the four schools, to implement whatever policy or course of action emerged from this decision-making structure.

What the writer and the Planning Committee had embarked upon, then, was a unique planning process geared to the social stratification and the ecclesiastical structures of northwest Oakland. It entailed intense collaboration with the people and the leadership of the area. It was intended to resolve the educational and religious needs of poor children from minority backgrounds, and also to maintain an institutional church presence by changing the present structures and operating within different or

modified structures. It presumed a strong support base from the Diocese. Its final conclusion or product would be open-ended and dependent upon the principle of consensus along every step of the way. It was necessarily a risky process from many points of view:

1) Any group or subgroup involved in the process could at any time boycott or withdraw from the process.

2) It called for parishes that were previously autonomous by definition, boundaries, leadership, and fiscal unity to abdicate that autonomy and possibly share resources with other parishes in the interest of the general welfare.

3) It would have to deal with such sensitive and highly explosive issues as (a) busing children from one part of the city to another; (b) mixture of children from different racial, socioeconomic, and religious backgrounds; (c) being educated by teachers and principals other than their own, or other than by religious communities; (d) the fear of losing their neighborhood schools, which they and their forefathers had supported and built.

4) It entailed a great deal of trust and practical commitment from many people and church leaders. Of particular interest were (a) commitment of the four principals of the schools, (b) commitment of the major religious communities that staffed three of the schools that they would continue to staff whatever plan would be arrived at and that present personnel would remain in those schools

during the planning process, (c) commitment by the Diocese and particularly the Bishop to support and, if necessary, financially aid the implementation of the plan arrived at through this process.

2. The Church has a Gospel duty to the innercity community. O'Neill referred to the Church's traditional relationships as being overdependent. He also mentioned "deep-seated problems in the priesthood and religious life."[12] Some of the risks inherent in the planning process have been identified (see p. 50); they included: the nature of the parish, the attachment of Catholics to religious rather than lay educators, and the quality of the commitment evinced by principals, religious communities, and the Church hierarchy, personified in the Bishop. These risks were anticipated by the investigator (see pp. 7-8) as potential and underestimated difficulties.

The second assumption—that the Church has a Gospel duty to the innercity community—was understood by the writer and the Diocesan Planning Committee to mean that organizational criteria of (internal) efficiency and (external) effectiveness might have to be modified in light of the Church's interpretation of its community nature, as expressed in highly diverse parishes, and its duty to serve

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[12] O'Neill, p. 37.

the underprivileged and needy in a spirit of sacrifice and disinterestedness. The National Office of Black Catholics issued a statement in 1976 questioning Church withdrawal from urban areas of decay,[13] and the United States Bishops had recently emphasized the otherworldly character of the Church's educational mission,[14] and acknowledged the validity of the Black Catholic challenge.

3. The four problem schools will be maintained during the planning process. The third assumption, as stated, was intended as a gesture and expression of concern and an invitation to the four schools to engage in the planning with trust and confidence. It will be seen how, in fact, the whole process came to hinge on the survival of St. Francis de Sales School.

Thus, the conceptualized solution, based on the three foregoing assumptions, was to enter into a comprehensive and cooperative planning process, with due respect being paid to Church values and the inalienable rights of the participants.

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[13]National Office of Black Catholics, "The Crises of Catholic Education in the Black Community," January 15, 1976.

[14]To Teach as Jesus Did, a publication of the United States Catholic Conference (1975), p. 21.

CHAPTER IV

PRACTICUM DESIGN: THE FACTS AND THEIR SIGNIFICANCE

This Practicum Report has identified a problem with four schools in Northwest Oakland. A listing and description of objectives have been presented. A solution and a strategy have been conceptualized. This chapter identifies and describes the more significant activities that took place between May of 1973 and September of 1977 intended to bring about the fulfillment of objectives stated in Chapter II and the conceptualized solution discussed in Chapter III. The procedure here is to state the event and provide a brief analysis of the significance of the event with reference to the accomplishment of the six Process Objectives stated in Chapter II. The four Performance Objectives will be evaluated in Chapter V.

Event: Needs Assessment

In May of 1973 a Diocesan-wide Needs Assessment was conducted by way of a tripartite survey of pastors and principals, parishioners and parents, and school facilities. The survey was based on random sampling and census tracts. It was commissioned by the Diocesan School Board, and led to the formation of a Planning Committee. This Committee

conducted a more intensive analysis of the data and suggested supplementary studies starting in September of 1973.

Significance. Six major areas of concern were revealed:

1. enrollment
2. four student body qualitative changes:
   a) socioeconomic status
   b) religious affiliation
   c) ethnic composition
   d) academic achievement level
3. religious/lay staff composition
4. increase in costs
5. decrease in revenues
6. condition of plant.

Event: Study of Religious Communities

A confidential survey elicited the staffing policies of the nineteen sisterhoods working in Oakland parish schools. A Religious Community School Staffing Report was prepared. See Appendix A-2 for the compilation of the aggregate results and a blank sample of the survey (it is blank due to the confidential nature of the study).

Significance. This study provided withdrawal criteria for the Holy Names Sisters who staffed St. Francis de Sales and Sacred Heart schools, and for the Carondolet Sisters who staffed St. Patrick's School. The major reason given by the

Corondolet Sisters for withdrawal was a shortage of sisters; both religious communities of Sisters listed a drop in enrollment and lack of support from the pastor as reasons for withdrawal from a school.

Event: Development of School Profiles

Based on continuing study of the needs assessment survey, individual and "cluster" school profiles were developed and considered at Diocesan School Board Planning Committee meetings. A sample of data gathered from these profiles and categorized in summary forms may be found in Appendix B.

Special innercity needs were diagnosed and specific schools were identified as being in critical condition. A special case for Northwest Oakland schools was made by the principal of St. Francis de Sales School at a Diocesan Board meeting. Initially, four schools were most prominent; later, other neighboring schools, especially St. Augustine and St. Leo, were considered.

Significance. The development of school profiles enabled the Planning Committee to make a final selection of parish schools in Northwest Oakland for critical study.

Event: Selection of Schools for Study

After reviewing all the data contained in the school profiles, the Planning Committee made its selection of four schools on which to focus attention, all located in Northwest Oakland. These four schools were St. Patrick's, St. Francis,

Sacred Heart, and St. Columba. The significance of this choice of schools is explained below.

Significance. Research data gathered in the Needs Assessment Survey (Appendix B) identified St. Patrick, St. Columba, and St. Francis de Sales schools as being in most critical need; a real crisis existed at St. Francis. Sacred Heart School, although found to be in a relatively prosperous condition, was included in the selection of schools for study for other significant reasons.

The accompanying map shows the geographical relationship between St. Columba, St. Patrick's, St. Francis, and Sacred Heart schools. Research data, as mentioned above, showed the relative well-being of Sacred Heart. It could survive alone. However, it was drawn into the planning process along with the three neighboring and ailing schools for four reasons: (1) it was near enough to be logistically convenient; (2) it was healthy and thus constituted a regional resource; (3) it had extra space, particularly gymnasium facilities; and (4) like St. Francis, it was staffed by Holy Names Sisters.

Sacred Heart's prosperity and proximity and relative spaciousness made it of particular interest when the Middle School concept was under exploration. It should also be mentioned that a specialized School for the Deaf was transferred to the suburbs in 1976, thus increasing Sacred Heart's attractiveness. The staffing factor (Holy Names

Fig. 7. Map showing geographical relationship between the four schools.

Sisters) made possible a closer collaboration with St. Francis de Sales.

Event: Selection of a Plan

Search for a suitable planning process for the four selected schools was inaugurated. Various models were investigated, and a modified version of Halprin's Take-Part Workshop (see pp. 58-59) was selected by the Planning Committee.

Significance. It was evident that a plan based on clear criteria and a coherent policy had to be developed. Updated needs assessment data emphasized the critical condition of the Northwest Oakland community, basically St. Francis de Sales and three neighboring parishes. The "Take-Part Workshop" plan was chosen as being particularly applicable to this neighborhood community.

Event: The Take-Part Workshop

In December of 1974, 80 representative community people interacted both cognitively and affectively on the four school sites for one full day. Appendix C is an audiovisual summary presentation of the "Take-Part Workshop."

Appendix C is an integral part of the Practicum Report. It is a filmstrip and tape with accompanying script in order to provide an audiovisual presentation of the "Take-Part" strategy. The reader is asked to pause at this time to view and hear the presentation. A more comprehensive explanation

of the process is included in the Take-Part Workshop Booklet which is also included in Appendix C.[1]

Significance. Conclusions were classified according to six headings: (1) Curricular concerns coincided with the needs assessment categories of student enrollment qualities: (a) religious affiliation, (b) minority representation, and (c) academic achievement. These asked for sensitivity to religious and moral education, bilingual issues, and basic skills, as well as the affective and aesthetic domains. (2) Relationships stressed the need for integrating staff and students and parents into authentic communities of faith. Needs assessment categories "Staffing" and "Student Enrollment" had anticipated this concern. (3) Plant and (4) Finances loomed large, as they did in the needs assessment. Two new notions were: (a) so-called "twinning" of rich suburban with poor innercity parishes, and (b) making plant-related thinking dependent on (5) Organizational Structure and (6) Decision-making Structure.

The last two conclusionary areas of concern really led into the planning process. Participatory decision making was endorsed. Organizational structure was directed toward possible alternatives, as anticipated in the Policy Evaluation stage of the model outlined in Chapters II and III. A number of K-4 schools feeding into a central Junior High was

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[1]The filmstrip and tape are on file at Nova University, Fort Lauderdale, Florida, and are accessible for reference.

the key idea. This was really a people's anticipation of the experts' "Middle School Concept." Appendix C vividly describes the vitality and enthusiasm of this process, truly more important than its product or conclusions because it involved potential planning participants.

Event: Bishop's Financial Support

The Bishop promised financial support for all four schools. No school would close before the end of the school year in June 1976. (See Appendix D.)

Significance. This provided stability to the planning process by providing time and support and gave official endorsement to a regional plan rather than the previous struggle by each school to survive on its own. This accorded with subobjective 3 under "Policy Evaluation" (see p. 44).

Event: Solicitation of a Coordinator

A job description for the planning process coordinator was developed and circulated.

Significance. The four school communities had a voice and a vested interest in their own planning and could search for the person most suitable to coordinate and bring about the desired plan. This accorded with subobjective 2 under the third Process Objective, "Policy Formulation" (p. 43).

Event: Hiring of Coordinator

Interviews were conducted on April 15 with potential coordinators. On April 21, Sister Sebastian Adza was

appointed coordinator. She would be directly responsible to the Superintendent of Schools and would be a full-time staff person working with a committee of people chosen to represent the four schools concerned in our study.

Event: School Vacation

Significance. The coordinator and Planning Committee prepared plans, keeping in mind the Church's values and the policy of "making haste slowly" (festina lente).

Event: Interparochial School Board

The Interparochial School Board was designed by the Diocesan School Board Planning Committee, and special committees were suggested for Plant, Finances, Education, and "Other" concerns.

Significance. The study and subsequent planning are translocated from the Diocesan level to the regional level of four parishes. The Coordinator and the writer were to act as liaison persons between the Interparochial School Board and official Diocesan structures. This accorded with subobjective 1 under the third Process Objective, "Policy Formulation" (p. 42).

Event: First Interparochial School Board Meeting

The first meeting of the Interparochial School Board was held on September 16, 1975, in St. Patrick's School.

Event: Report of Interparochial School Board

On September 24, 1975, the Interparochial School Board reported back to the "Take-Part Workshop" participants in a reassembly at Sacred Heart School to present a review of the year's activities and to get feedback.

Significance. Roughly a year after its initiation, the needs, fantasies, and desires of the "Take-Part Workshop" participants had been considered and the Halprin model of educational planning was under way. As well as eliciting the cooperation of the community, it also provided for a verification of the identified needs. Subobjective 4 under the third Process Objective, "Policy Formulation" (p. 43) was honored. Accordance was also achieved with subobjective 2(b) under the sixth Process Objective, "Process Enactment and Evaluation" (p. 46).

Event: Interparochial School Board Meetings

The Interparochial School Board held bimonthly meetings at the four schools on a rotating schedule. The details that emerged were impressively focused. (See Appendix K.)

Significance. The opportunity provided for each of the four schools to host two meetings of the Interparochial School Board encouraged extensive as well as intensive participation.

Event: Request for Building Inspection

At the Interparochial School Board meeting held at

St. Columba School on October 7, 1975, a building inspection of the four schools was requested. (See Appendix F.)

Significance. The adequacy and safety of the physical facilities were not only a part of the information gathering mechanism but were crucial to the development of an educational plan, as mentioned in "Information Collection" (p. 42). This accorded with the sixth subobjective under the second stage of the plan, "Information Collection" (p. 42).

Event: Parent and Staff Questionnaires

Questionnaires were developed to be distributed by the Interparochial School Board to all parents and parishioners of the four schools and respective parishes. The Staff Questionnaire (Appendix E) was prepared by the Diocesan engineer, Clem Finney, and was given to all teachers in the four schools.

Significance. The questionnaires provided additional information crucial to the plan and afforded students, parents, and staff an opportunity to be a part of the developing plan. This accorded with subobjectives 2 and 3 under the second Process Objective, "Information Collection" (pp. 41-42).

The parents were asked to respond to the statement "I believe our parish school should continue to operate all grades . . . ," on a (Likert Scale) continuum running from 1 (Strongly Agree) through 2 (Agree), 3 (Uncertain),

4 (Disagree), to 5 (Strongly Disagree). The "Strongly Agree" and "Agree" responses for the individual schools were: St. Patrick's, 92 percent; St. Francis, 92 percent; Sacred Heart, 93.4 percent; and St. Columba, 82.2 percent—an overall total of 89.2 percent, with 4.9 percent not responding. This investigator saw these results as indicative of massive support for Catholic schooling, albeit along traditional parochial lines.

On the other hand, and perhaps more significantly, the statement "I would support a program of consolidation among the four schools" elicited the following responses (again on a 5-point continuum): Agreement was expressed by 56.3 percent at St. Patrick's, 52 percent at St. Francis, 48.2 percent at Sacred Heart, and 40.2 percent at St. Columba—an overall total of 49.4 percent, with 23.7 percent uncertain, 15.0 percent disagreeing, and 11.9 percent not responding.

The staff survey examined teaching conditions, with specific reference to crowding, lighting, acoustics, heating, and environment. The responses were honest, detailed, complex, and did not really lead to any conclusion except that Sacred Heart's staff were evidently 90 percent satisfied, and staffs at the other three schools were largely dissatisfied.

The obvious and leading question of salary schedules was not asked. However, the Diocesan Staff Survey, which followed, supplied this important information.

Event: Updating of Needs Assessment

The Diocesan staff collected further data in order to revise and update the initial needs assessment survey made in 1973.

Significance. The first and second objectives of the plan (pp. 40-42) have been substantially fulfilled. Appendix B supplies comparative information for the four schools for the years 1970-1975 under the three headings: Enrollment, Finance, and Projections.

Enrollment. The total enrollment for the four schools dropped from 969 in 1970 to 858 in 1975. This 11.46 percent decrease can be measured against a Diocesan drop of 16.99 percent, from 17,954 to 14,903. More revealingly, the individual schools suffered the following changes: St. Patrick's increased by 3.59 percent, from 223 to 231; St. Francis dropped 19.3 percent, from 207 to 167; Sacred Heart decreased 4.88 percent, from 287 to 273; and St. Columba fell 27.8 percent, from 252 to 182. It is thus clear that St. Francis and St. Columba are the more critical cases. However, for example, Sacred Heart's black population rose by 56 percent, from 132 to 206, and its non-Catholic proportion increased by 431 percent, from 16 to 85; St. Patrick's black increase was 6 percent, and non-Catholic rise was 68.6 percent.

It will be recalled that the Diocesan lay-religious staff ratio changed from 298:228 in 1970 to 328:187 in 1974. This represents an increase of 10 percent in lay staffing. A separate school breakdown shows no change at St. Patrick's (3:4), and St. Francis (3:4), while Sacred Heart showed a change from 4 lay:5 religious to 5 lay:4 religious; and St. Columba went from 3 lay:7 religious to 7 lay:1 religious.

Finances. The issue of staff salaries is poignant. Average Diocesan lay staff annual salary in 1974 was $6,600; religious staff annual salary was $4,200. St. Patrick's lay teachers received $5,600; St. Francis's, $5,096; Sacred Heart's, $5,945; and St. Columba's, $4,765. Corresponding religious staff salaries were $3,125, $3,250, $3,250 (both St. Francis and Sacred Heart were staffed by Sisters of the Holy Names), and $3,300 for St. Columba's sole surviving sister in 1974.

The income/expenditure ratio for each of the schools was as follows: St. Patrick's, $49,905 : $51,556; St. Francis, $38,259 : $52,455; Sacred Heart, $61,451 : $66,793; St. Columba, $51,189 : $52,866. Per pupil expenditure was: St. Patrick's, $253, St. Francis, $324; Sacred Heart, $266; St. Columba, $320. These figures compare favorably with the Diocesan average of $290; sadly with a national Catholic average of $385; and incredibly with public school statistics. Tuition costs were annually: $200 for St. Patrick's students; $277 for St. Francis parishioners and $315 for